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THE

WORDS OF LIFE

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AND PARLIAMENT STREET

THE

WORDS OF LIFE

'The words that I speak unto you, they are spirit, and they are life' *John* vi. 63

'This is life eternal, that they may know thee, the only true God; and Jesus Christ, whom thou hast sent' *John* xvii. 3

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PREFACE.

THIS BOOK contains, it is believed, all (or nearly all) the recorded words of our Lord, arranged according to their subject-matter.

Such a work may be useful in improving our knowledge of Christ's teaching. It may also be found to have other uses.

The texts under each head are arranged in order of time, according to the more generally received harmonies.

C. M. S.

REMENHAM,
1877.

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THE WORDS OF LIFE.

I.

THE DIVINE NATURE.

GOD,

A.D.		
	A Spirit.	
27	God is a Spirit.	John iv. 24.
	His providence.	
29	Are not five sparrows sold for two farthings? And not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.	Luke xii. 6, 7.
30	There shall not a hair of your head perish.	Luke xxi. 18.
	Only good.	
30	There is none good but one. That is God.	Matt. xix. 17.
	His power.	
30	With God all things are possible.	Matt. xix. 26.
	The source and end of life.	
30	All live unto Him.	Luke xx. 38.

GOD THE FATHER.

Not seen of men.

A.D.		
28	Ye have neither heard his voice at any time. Nor seen his shape.	John v. 37.
29	Not that any man hath seen the Father.	John vi. 46.
30	O righteous Father, the world hath not known thee!	John xviii. 25.

Supreme.

29	My Father is greater than all.	John x. 29.
30	My Father, and your Father. My God, and your God.	John xx. 17.
30	To sit on my right hand, and on my left, is not mine to give. But it shall be given to them for whom it is prepared of my Father.	Matt. xx. 23.

His providence.

29	Moses gave you not that bread from heaven. But my Father giveth you the true bread from heaven.	John vi. 32.
29	Fear not, little flock. It is your Father's good pleasure to give you the kingdom.	Luke xii. 33.
29	It is not the will of your Father which is in heaven, that one of these little ones should perish.	Matt. xviii. 14.

His power.

30	Father, all things are possible unto Thee.	Mark xiv. 36.

A.D.		
	GOD THE SON.	
	From heaven.	
27	No man hath ascended up into heaven: but He that came down from heaven. Even the Son of man which is in heaven.	John iii. 13.
	David's son.	
30	If David call him Lord, how is He his son?	Matt. xxii. 45.
	His power.	
30	All power is given unto Me in heaven and in earth.	Matt. xxviii. 18.
	GOD THE HOLY GHOST.	
	The promise of the Father.	
30	Behold I send the promise of my Father upon you.	Luke xxiv. 49.
	THE FATHER AND THE SON, THEIR JOINT NATURE.	
	In essence, or being.	
29	He which is of God, he hath seen the Father.	John vi. 46.
29	All things are delivered to me of my Father.	Luke x. 22.
29	What and if ye shall see the Son of man ascend up where he was before?	John vi. 61, 62.
29	If ye had known me, ye should have known my Father also.	John viii. 19.
29	I and my Father are one.	John x. 30.
30	Ye believe in God: believe also in me.	John xiv. 1.

A.D.		
30	If ye had known me, ye should have known my Father also. From henceforth ye know him; and have seen him.	John xiv. 7.
30	Believe me, that I am in the Father. And the Father in me.	John xiv. 11.
30	All things that the Father hath are mine. Therefore said I that he (the Holy Spirit) shall take of mine; and shall shew it unto you.	John xvi. 15.
30	I came forth from the Father; and am come into the world. Again I leave the world; and go to the Father.	John xvi. 28.
30	I am not alone: because the Father is with me.	John xvi. 32.
	In knowledge.	
27	We speak that we do know; and testify that we have seen.	John iii. 11.
28	No man knoweth the Son, but the Father. Neither knoweth any man the Father, save the Son. And he to whom the Son will reveal him.	Matt. xi. 27.
29	Though I bear record of myself, yet my record is true. For I know whence I came, and whither I go. But ye cannot tell whence I came, and whither I go.	John viii. 14.
29	I know him (the Father): and if I should say I know him not, I shall be a liar, like unto you. But I know him; and keep his saying.	John viii. 55.
29	As the Father knoweth me; even so know I the Father.	John x. 15.
29	All things are delivered to me of my Father. And no man knoweth who the Father is	Luke x. 22.

A.D.		
	but the Son; and he to whom the Son will reveal him.	
30	O righteous Father, I have known thee.	John xvii. 25.
	In love.	
30	Thou lovedst me, before the foundation of the world.	John xvii. 24.
	In truth.	
29	He that sent me is true.	John viii. 26.
30	Thy (the Father's) word is truth.	John xvii. 17.
	In power.	
30	I will also ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or of men? Neither tell I you by what authority I do these things.	Matt. xxi. 24–27.
30	Thinkest thou that I cannot now pray to my Father? And he shall presently give me more than twelve legions of angels?	Matt. xxvi. 53.
30	All power is given unto me, in heaven and in earth.	Matt. xxviii. 18.
	In glory.	
30	Father, glorify thy Son: that thy Son also may glorify thee.	John xvii. 1.
30	Now, O Father, glorify thou me with thine own self. With the glory which I had with thee: before the world was.	John xvii. 5.
30	All mine are thine: and thine are mine. And I am glorified in them.	John xvii. 10.
30	The glory which thou gavest me, I have given them. That they may be one, even as we are one. I in them: and thou in me: that they may be made perfect in one.	John xvii. 22, 23.

II.

THE DIVINE WORK.

THE FATHER AND THE SON, THEIR JOINT WORK.

Absolutely or generally.

A.D.		
28	Wist ye not that I must be about my Father's business?	Luke ii. 49.
27	I have meat to eat, that ye know not of.	John iv. 32.
27	My meat is to do the will of Him that sent me, and to finish his work.	John iv. 34.
28	All things are delivered unto me of my Father.	Matt. xi. 27.
28	My Father worketh hitherto; and I work. The Son can do nothing of himself, but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth. And he will show him greater works than these: that ye may marvel.	John v. 17–20.
29	I do nothing of myself.	John viii. 28.
29	Ye neither know me nor my Father. If ye had known me, ye should have known my Father also.	John viii. 19.
29	He that sent me is with me: the Father hath not left me alone. For I do always those things that please him.	John viii. 29.

A.D.		
29	I honour my Father.	John viii. 49.
29	I must work the works of him that sent me, while it is day.	John ix. 4.
30	If any man serve me, him will my Father honour.	John xii. 26.
30	That the world may know that I love the Father; and as the Father gave me commandment, even so I do.	John xiv. 31.
30	He that hateth me, hateth my father also.	John xv. 23.
30	I have glorified thee on the earth: I have finished the work, which thou gavest me to do.	John xvii. 4.
30	It is finished.	John xix. 30.
	In witness of each other.	
28	If I bear witness of myself, my witness is not true. There is another that beareth witness of me. And I know that the witness, which he witnesseth of me is true. Ye sent unto John; and he bare witness unto the truth. But I receive not testimony from men.	John v. 31–34.
29	The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.	John v. 36.
29	The Father himself, which hath sent me, hath borne witness of me.	John v. 37.
29	He that speaketh of himself seeketh his own glory. But he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	John vii. 13.
29	Though I bear record of myself, my record is true. For I know whence I come, and whither I go.	John viii. 14.

A.D.		
29	It is written in your law, that the testimony of two men is true. I am one that testify of myself. And the Father that sent me beareth witness of me.	John viii. 17, 18.
29	If I honour myself, my honour is nothing. It is the Father that honoureth me.	John viii. 54.
29	The works that I do in my Father's name, they bear witness of me.	John x. 25.
	In salvation by Christ.	
27	God so loved the world, that he gave his only begotten Son: that whosoever believeth on him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world: but that the world through him might be saved.	John iii. 16, 17.
29	All that the Father giveth me shall come to me. And him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing; but should raise it up again at the last day. And this is the will of him that sent me—that every one which seeth the Son, and believeth in him, may have everlasting life. And I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, 'They shall all be taught of God.' Every one therefore that hath heard and hath learned	John vi. 37–45, 65.

A.D.		
	of the Father, cometh unto me. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	
29	As the living Father hath sent me, and I live by the Father. So he that eateth me, even he shall live by me.	John vi. 57.
30	No man cometh to the Father, but by me. If ye had known me, ye should have known my Father also. And from hence ye know him, and have seen him.	John xiv. 6, 7.
30	He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father. And I will love him, and will manifest myself unto him.	John xiv. 21.
30	Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples. As my Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love. Even as I have kept my Father's commandments, and abide in his love.	John xv. 8–10.
30	Ye have not chosen me; but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. That whatsoever ye shall ask of the Father, in my name, he may give it you.	John xv. 16.
30	All mine are thine, and thine are mine; and I am glorified in thee.	John xvii. 10.
	In Christ's mission.	
28	He that honoureth not the Son, honoureth not the Father, which hath sent him.	John v. 23.

A.D.		
29	Him (the Son of man) hath God the Father sealed.	John vi. 27.
29	This is the work of God, that ye believe in him whom he hath sent.	John vi. 29.
29	No man can come to me, except it were given him of my Father.	John vi. 65.
29	Whosoever shall receive me, receiveth not me, but him that sent me.	Mark ix. 37.
29	Ye both know me, and ye know whence I am. I am not come of myself. But he that sent me is true. Whom ye know not; but I know him. For I am from him, and he hath sent me.	John vii. 28, 29.
29	He that sent me is with me. The Father hath not left me alone, for I do always those things that please him.	John viii. 29.
29	If God were your Father, ye would love me, for I proceeded forth, and came from God. Neither came I of myself; but he sent me.	John viii. 42.
29	If he called them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest? because I said I am the Son of God.	John x. 35, 36.
30	He that believeth on me believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.	John xii. 44, 45.
30	The servant is not greater than his lord. Neither he that is sent greater than he that sent him. He that receiveth whomsoever I send receiveth me. And he that receiveth me receiveth him that sent me.	John xiii. 16–20.
30	I came forth from the Father, and am come into the world. Again I leave the world, and go to the Father.	John xvi. 28.

A.D.		
30	O righteous Father, the world hath not known thee; but these have known that thou hast sent me.	John xvii. 25.
	In Christ's words.	
29	My doctrine is not mine, but his that sent me.	John vii. 16.
29	He that speaketh of himself seeketh his own glory. But he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	John vii. 18.
29	The words that I speak unto you, they are spirit, and they are life.	John vi. 63.
29	I speak to the world those things which I have heard of him that sent me.	John viii. 26.
29	As my Father hath taught me, I speak these things.	John viii. 28.
29	I speak that which I have seen with my Father.	John viii. 38.
29	I seek not mine own glory; there is one that seeketh and judgeth.	John viii. 50.
29	If I honour myself, my honour is nothing. It is my Father that honoureth me.	John viii. 54, 55.
30	I have not spoken of myself, but the Father which sent me; he gave me commandment, what I should say, and what I should speak. Whatsoever I speak therefore, even as the Father said unto me, so I speak.	John xii. 49, 50.
30	Heaven and earth shall pass away, but my words shall not pass away.	Matt. xxiv. 35.
30	The words that I speak unto you, I speak not of myself.	John xiv. 10.
30	The word which ye hear is not mine, but the Father's which sent me.	John xiv. 24.

A.D.		
30	I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them.	John xvii. 26.
	In Christ's works.	
29	Many good works have I shewed you from my Father. For which of these works do ye stone me?	John x. 32.
29	If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.	John x. 37, 38.
29	The works that I do in my Father's name, they bear witness of me.	John x. 25.
30	The Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me. Or else believe me, for the very works' sake.	John xiv. 10, 11.
	In Christ's sufferings and death.	
30	Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.	John x. 17, 18.
30	Now is my soul troubled, and what shall I say? Father save me from this hour. But for this cause came I unto this hour. Father, glorify thy name.	John xii. 27.

A.D.		
30	O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.	Matt. xxvi. 39.
30	O my Father, if this cup may not pass away from me, except I drink it, Thy will be done.	Matt. xxvi. 42.
30	Thinkest thou that I cannot now pray to my Father? And he shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled? That thus it must be.	Matt. xxvi. 53, 54.
30	The cup which my Father hath given me; shall I not drink it?	John xviii. 11.
30	My God, my God, why hast thou forsaken me?	Matt. xxvii. 46.
30	Father, into thy hands I commit my spirit.	Luke xxiii. 46.
	In Christ's resurrection.	
30	Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while am I with you. Ye shall seek me, and, as I said to the Jews, Whither I go ye cannot come; so now I say to you.	John xiii. 31–34.
30	If ye loved me ye would rejoice because I said I go unto the Father. For my Father is greater than I.	John xiv. 28.
30	I came forth from the Father, and am come into the world. Again I leave the world, and go to the Father.	John xvi. 28.
30	Now I am no more in the world, and I come to thee.	John xvii. 11.

A.D.		
30	And now I come to thee.	John xvii. 13.
30	Ought not Christ to have suffered these things? And to enter into his glory?	Luke xxiv. 26.
	In Christ's coming again.	
30	In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you I will come again and receive you to myself, that where I am ye may be also.	John xiv. 2, 3.
	In judgment.	
28	The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.	John v. 22.
28	The Father hath given him authority to execute judgment also, because he is the Son of man.	John v. 27.
28	I can of mine own myself do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father, which hath sent me.	John v. 30.
29	I judge no man. And yet, if I judge, my judgment is true. For I am not alone: but I and the Father that sent me.	John viii. 15, 16.
29	I seek not mine own glory. There is one that seeketh and judgeth.	John viii. 50.
29	For judgment am I come into this world, that they which see might not see, and that they which see might be made blind.	John ix. 39.

A.D.		
30	Now is the judgment of this world. Now shall the prince of this world be cast out.	John xii. 31.
30	If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.	John xii. 47, 48.
	In giving life.	
28	As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.	John v. 21.
28	He that heareth my words, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.	John v. 24.
28	As the Father hath life in himself, so hath he given to the Son to have life in himself.	John v. 26.
29	Moses gave you not that bread from heaven. But my Father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven, and giveth life unto the world.	John vi. 32, 33.
30	I know that his (the Father's) commandment is life everlasting.	John xii. 50.
30	I am the way, the truth, and the life. No man cometh to the Father, but by me.	John xiv. 6.
30	Thou (the Father) hast given him (the Son) power over all flesh. That he should give eternal life to as many as thou hast given him.	John xvii. 2.

A.D.		
30	This is life eternal, that they might know thee, the only true God. And Jesus Christ, whom thou hast sent.	John xvii. 3.
	THE SON, HIS WORK UNDER VARIOUS ASPECTS.	
	To teach.	
28	I must preach the kingdom of God to other cities also, for therefore am I sent.	Luke iv. 43.
30	I spake openly to the world. I ever taught in the synagogue and in the temple, whither the Jews always resort. In secret have I said nothing.	John xviii. 20, 21.
	Ask them that heard me what I have said unto them. They know what I said.	
	To serve.	
30	The Son of man came not to be ministered unto, but to minister.	Matt. xx. 28.
	To ransom by death.	
30	The Son of man came to give his life a ransom for many.	Matt. xx. 28.
	To suffer in life.	
29	Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.	Luke ix. 58.
30	My soul is exceeding sorrowful, even unto death.	Matt. xxvi. 38.
30	O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I	Matt. xxvi. 39–42.

A.D.		
	will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	
30	Now is my soul troubled: and what shall I say? Father save me from this hour; but for this cause came I to this hour.	John xii. 27, 28.
30	I thirst.	John xix. 28.
30	Ought not Christ to have suffered these things?	Luke xxiv. 26.
	To fulfil all righteousness.	
27	It becometh us to fulfil all righteousness.	Matt. iii. 15.
30	It is finished.	John xix. 30.
	To heal the sick; to cast out devils.	
28	I perceive that virtue is gone out of me.	Luke viii. 46.
30	I cast out devils, and I do cures, to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow and the day following.	Luke xiii. 32, 33.
	The shepherd.	
29	He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the shepherd of the sheep. To him the porter openeth. And the sheep hear his voice. And he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them. And the sheep follow him, for they know his voice. And a stranger will they not follow, but	John x. 1–16.

A.D.

will flee from him, for they know not the voice of strangers. I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door. By me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, and I lay down my life for the sheep. And other sheep I have, which are not of this fold. Them also must I bring, and they shall hear my voice. And there shall be one fold and one shepherd.

29 My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all. And no man is able to pluck them out of my Father's hand.

John x. 27–29.

A.D.		
	The judge.	
29	For judgment am I come into this world, that they which see not might see; and that they which see might be made blind.	John ix. 39.
30	Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to me.	John xii. 31, 32.
	The truth.	
30	I am the way, the truth, and the life.	John xiv. 6.
30	To this end was I born, and for this cause came I into the world: that I should bear witness to the truth.	John xviii. 37.
30	Every one that is of the truth heareth my voice.	John xviii. 37.
	The light.	
29	I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.	John viii. 12.
29	As long as I am in the world, I am the light of the world.	John ix. 5.
30	Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.	John xii. 35, 36.
30	I am come a light into the world, that whosoever believeth in me should not abide in darkness.	John xii. 46.

A.D.		
	The life.	
28	Ye will not come to me, that ye might have life.	John v. 40.
30	I am the resurrection, and the life.	John xi. 25.
30	I am the way, the truth, and the life: no man cometh to the Father but by me.	John xiv. 6.
	The Messiah of prophecy.	
27	I that speak to you am he.	John iv. 26.
28	The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is this scripture fulfilled in your ears.	Luke iv. 18–21.
28	Go and shew John again those things which ye do see and hear: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who shall not be offended in me.	Matt. xi. 4–6.
29	Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.	John ix. 3.
29	I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	John ix. 4.
29	Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom	John x. 35, 36.

A.D.		
	the word of God came, say ye of him whom God hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?	
	The vine.	
30	I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and they are cast into the fire, and they are burned.	John xv. 1–6.
	Giver of life.	
29	The words that I speak unto you, they are spirit and they are life.	John vi. 63.
	Giver of the water of life.	
27	Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.	John iv. 13–15.

A.D.		
29	If any man thirst, let him come to me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.	John vii. 27, 28.
	The bread of life.	
29	The bread of God is he that cometh down from heaven, and giveth life unto the world.	John vi. 33.
29	I am the bread of life: he that cometh to me shall never hunger.	John vi. 34.
	The bread of life. The meat of life.	
29	I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which came down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.	John vi. 48–58.

A.D.		
29	Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give you.	John vi. 27.
	Giver of sacramental grace.	
30	Take, eat; this is my body.	Matt. xxvi. 26.
	Take, eat; this is my body.	Mark xiv. 22
30	This is my body which is given for you: do this in remembrance of me.	Luke xxii. 19.
30	Drink ye all of it (the cup); for this is my blood of the new testament, which is shed for many for the remission of sins.	Matt. xxvi. 27, 28.
30	This is my blood of the new testament, which is shed for many.	Mark xiv. 24.
30	This cup is the new testament in my blood, which is shed for you.	Luke xxii. 20.
	Giver of salvation.	
28	These things I say, that ye might be saved.	John v. 34.
29	The Son of man is not come to destroy men's lives, but to save them.	Luke ix. 56.
29	The Son of man is come to save that which was lost.	Matt. xviii. 11.
30	The Son of man is come to seek and save that which was lost.	Luke xix. 10.
30	If any man hear my words, and believe not, I judge him not: for I am come, not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the	John xii. 47, 48.

A.D.		
	word that I have spoken, the same shall judge him at the last day.	
	Giver of comfort.	
30	I will not leave you comfortless: I will come to you.	John xiv. 18.
	Giver of peace.	
30	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.	John xiv. 27.
30	Peace be unto you.	John xx. 19.
	Giver of rest.	
28	Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.	Matt. xi. 28–30.
	Giver of joy.	
30	These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.	John xv. 11.
30	These things I speak in the world, that they might have my joy fulfilled in themselves.	John xvii. 13.

THE SON, HIS WORK.

What it is not.

A.D.		
28	I receive not honour from men.	John v. 41.
29	Who made me a judge or divider over you?	Luke xii. 14.
29	Neither do I condemn thee. Go and sin no more.	John viii. 11.
29	I judge no man.	John viii. 15.
30	I came not to judge the world, but to save the world.	John xii. 47.

THE HOLY GHOST, HIS WORK ON EARTH.

Teacher.

28	When they deliver you up, take no thought how or what ye shall speak. For it shall be given you, in that same hour, what ye shall speak. For it is not you that speak, but the Spirit of your Father, which speaketh in you.	Matt. x. 19, 20.
29	When they bring you into the synagogues, and unto magistrates, and powers, take no thought how or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you, in the same hour, what ye ought to say.	Luke xii. 11, 12.
30	When he (the Holy Ghost) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no	John xvi. 8–11.

A.D.		
	more; of judgment, because the prince of this world is judged.	
30	When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall show it unto you.	John xvi. 13–15.
	The Comforter.—The Spirit of Truth.	
30	I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.	John xiv. 16, 17.
30	The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.	John xiv. 26.
30	When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.	John xv. 26.
30	It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.	John xvi. 7.

A.D.		
	The Life-giver.	
29	It is the Spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.	John vi. 63.
	Definite promise of the gift of the Holy Ghost.	
30	Ye shall be baptized with the Holy Ghost not many days hence.	Acts i. 5.
30	Ye shall receive power, after that the Holy Ghost is come upon you.	Acts i. 7.
	THE HOLY GHOST.	
	The unforgiven sin.	
28	All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.	Mark iii. 28, 29.
29	All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.	Matt. xii. 31, 32.
29	Whosoever shall speak a word against the Son of man, it shall be forgiven him: but	Luke xii. 10.

A.D.		
	unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.	
	THE EVIL SPIRIT.	
	Demoniacal possession.	
29	Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? wherefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.	Matt. xii. 25–28.
29	How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.	Matt. xii. 29, 30.
29	When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.	Matt. xii. 43–45.

III.

PROPHECIES OF CHRIST.

CHRIST'S PROPHECIES OF HIMSELF.

His betrayal.

A.D.		
29	The Son of man shall be betrayed into the hands of men.	Matt. xvii. 22.
30	The Son of man shall be betrayed unto the chief priests, and unto the scribes. And they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge him.	Matt. xx. 18, 19.
30	The Son of man goeth, as it is written of him. But woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born.	Matt. xxvi. 24.
30	The hour is come: behold the Son of man is betrayed into the hands of sinners.	Mark xiv. 41.
	One of you (the twelve) shall betray me. He it is to whom I shall give a sop, when I have dipped it.	John xiii. 21, 26.

His death.

27	As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.	John iii. 14, 15.

A.D.		
29	The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain.	Luke ix. 22.
29	Likewise shall also the Son of man suffer of them.	Matt. xvii. 12.
29	When ye have lifted up the Son of man then shall ye know that I am he.	John viii. 28.
29	I have a baptism to be baptized with, and how am I straitened until it be accomplished.	Luke xii. 50.
30	They shall deliver him to the Gentiles to crucify him.	Matt. xx. 19.
30	If I be lifted up from the earth I will draw all men unto me.	John xii. 32.
30	Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.	Matt. xxvi. 2.
30	This that is written must be accomplished in me: 'And he was reckoned among the transgressors,' for the things concerning me have an end.	Luke xxii. 37.
	His resurrection.	
27	Destroy this temple, and in three days I will raise it up.	John ii. 19.
29	The Son of man must be raised the third day.	Luke ix. 22.
29	Tell the vision to no man until the Son of man be risen again from the dead.	Matt. xvii. 9.
29	Yet a little while am I with you, and then I go to him that sent me. Ye shall seek me and shall not find me. And where I am thither ye cannot come.	John vii. 33, 34.
29	An evil and adulterous generation seeketh after a sign, and there shall no sign be	Matt. xii. 39, 40.

A.D.		
	given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.	
29	I go my way and ye shall seek me. Whither I go ye cannot come.	John viii. 21.
30	The third day he shall rise again.	Matt. xx. 19.
30	The hour is come that the Son of man should be glorified.	John xii. 23.
30	Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.	John xiii. 31, 32.
30	Yet a little while and the world seeth me no more: but ye see me. Because I live ye shall live also.	John xiv. 28.
30	After I am risen again I will go before you into Galilee.	Matt. xxvi. 32.
30	Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit.	John xii. 23, 24.
	His ascension.	
27	No man hath ascended up to heaven but he that came down from heaven, even the Son of man, which is in heaven.	John iii. 13.
29	What and if ye shall see the Son of man ascend up where he was before?	John vi. 62.
30	If ye loved me ye would rejoice because I said I go unto my Father, for my Father is greater than I.	John xiv. 28.
30	Hereafter shall the Son of man sit on the right hand of the power of God.	Luke xxii. 69.

A.D.	*His second coming.*	
29	Whosoever shall be ashamed of me or of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.	Mark viii. 38.
29	The Son of man cometh at an hour when ye think not.	Luke xii. 40.
29	The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works.	Matt. xvi. 27.
30	As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.	Matt. xxiv. 27.
30	Then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet. And they shall gather together his elect from the four winds, from one end of heaven to the other.	Matt. xxiv. 29–31.
30	Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	Matt. xxvi. 64.
30	Ye have heard how I said unto you, I go away, and come again to you.	John xiv. 27.
30	When the Son of man cometh, shall he find faith on the earth?	Luke xviii. 8.
30	As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day	Luke xvii. 28–32.

A.D.		
	that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away. And he that is in the field, let him likewise not return back. Remember Lot's wife.	
30	As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day came that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord shall come.	Matt. xxiv. 37–42.
	CHRIST'S PROPHECIES OF OTHER THINGS.	
	False Christs.	
30	Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many.	Matt. xxiv. 4, 5.
30	Then if any man shall say to you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets,	Matt. xxiv. 23–25.

A.D.		
	and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Behold I have told you before.	
30	They shall say to you, See here, or see there: go not after them, nor follow them.	Luke xvii. 23.
	Persecutions.	
28	Ye shall be hated of all men for my name's sake.	Matt. x. 22.
28	When they persecute you in this city, flee ye into another. Ye shall not have gone over the cities of Israel till the Son of man be come.	Matt. x. 23.
30	Then shall they deliver you up to be afflicted, and shall kill you. And ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.	Matt. xxiv. 9, 10.
30	If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted me they will also persecute you. If they have kept my saying they will keep yours also. But all these things will they do to you for my name's sake, because they know not him that sent me.	John xv. 18–21.

A.D.		
	They shall put you out of the synagogues. Yea, the time cometh that whoso killeth you will think that he doeth God service. These things will they do unto you, because they have not known the Father nor me.	John xvi. 2, 3.
	Divisions.	
28	Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.	Matt. x. 34–36.
30	Because iniquity shall abound, the love of many shall wax cold.	Matt. xxiv. 9–12.
	Destruction of Jerusalem.	
30	When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains. And let them which are in the midst of it depart out. And let not them that are in the countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away	Luke xxi. 20–24.

A.D.		
	captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.	
30	See ye not all these things? There shall not be left here one stone upon another that shall not be thrown down.	Matt. xxiv. 2.
30	There shall be great tribulation, such as was not since the beginning of the world to this time: no, nor ever shall be.	Matt. xxiv. 21.
30	Except those days should be shortened, there should no flesh be saved; but for the elects' sake those days shall be shortened.	Matt. xxiv. 22.
30	Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. They shall begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?	Luke xxiii. 28–31.
	Present state of Palestine.	
27	The hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father.	John iv. 21.
	Manifestation of all things.	
28	Is a candle brought to be put under a bushel, or under a bed, and not to be set in a candlestick? For there is nothing hid which shall not be manifested. Neither	Mark iv. 21–22.

A.D.		
	was anything kept secret but that it should come abroad.	
29	There is nothing covered that shall not be revealed, neither hid that shall not be known.	Luke xii. 2.
	The time of the end unknown.	
30	Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only.	Matt. xxiv. 36.
30	Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father.	Mark xiii. 32.
30	It is not for you to know the times or the seasons, which the Father hath put in his own power.	Acts i. 7.
	Spread of the Gospel.	
30	The Gospel must be published among all nations.	Mark xiii. 10.
30	This gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.	Matt. xxiv. 14.
	General intent of Christ's prophecies.	
30	Now I have told you before it came to pass, that when it is come to pass ye might believe.	John xiv. 29.
30	These things have I told you, that when the time is come ye may remember that I told you of them.	John xvi. 4.

IV.

THINGS SPIRITUAL.

TRUTHS OF REVELATION.

The kingdom of God.

A.D.		
28	The time is fulfilled, and the kingdom of God is at hand.	Mark i. 15.
28	Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.	Matt. viii. 11, 12.
28	The kingdom of heaven is at hand.	Matt. x. 7.
28	If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.	Matt. xii. 28.
28	Behold, a sower went forth to sow his seed. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell on stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell on good ground,	Matt. xiii. 3–8.

A.D.

and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

28 Hear ye therefore the parable of the sower. When any man heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and with joy receiveth it; yet he hath no root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty.

Matt. xiii. 18–28.

28 So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Mark iv. 26–29.

A.D.		
28	The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said to them, An enemy hath done this. The servants said to him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat that is with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.	Matt. xiii. 24–30.
28	He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the	Matt. xiii. 37–43.

A.D.		
	righteous shine forth as the sun in the kingdom of their Father.	
28	The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.	Matt. xiii. 31, 32.
28	The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.	Matt. xiii. 33.
28	The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.	Matt. xiii. 44.
28	The kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.	Matt. xiii. 45, 46.
28	The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.	Matt. xiii 47–50.

A.D.		
29	Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.	Luke xiii. 18, 19.
29	Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.	Luke xiii. 20.
29	There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.	Matt. xvi. 28.
29	The kingdom of heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I	Matt. xviii. 23–35.

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	will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said to him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.	
29	Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.	Luke xii. 32.
30	Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall	Luke xiii. 24–28.

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	see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out.	
30	They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.	Luke xiii. 29.
30	A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in. For I say unto you that none of those men that were bidden shall taste of my supper.	Luke xiv. 16–24.
30	The kingdom of God cometh not with observation: neither shall ye say, Lo, here!	Luke xvii. 20, 21.

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	or lo, there! for the kingdom of God is within you.	
30	Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.	Luke xviii. 16, 17.
30	A rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Ye that have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.	Matt. xix. 23–26.
30	The kingdom of heaven is like unto a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said to them, Go ye also into the vineyard, and whatever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And again about the eleventh hour he went out, and	Matt. xx. 1–16.

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found others standing idle, and saith to them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when the even was come, the lord of the vineyard saith to his steward, Call the labourers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal to us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give to this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

30 A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his

Luke xix. 12–27.

citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded the servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound has gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith to him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knowest that I am an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest thou not thy money into the bank, that at my coming I might have required mine own with usury? And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said to him, Lord, he hath ten pounds.) For I say unto you, That unto every one

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that hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.

30 Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.

30 The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard of it, he was wroth, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both Matt. xxii. 2–14.

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bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith to him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be wailing and gnashing of teeth. For many are called, but few are chosen.

30 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open unto us.

Matt. xxv. 1–13.

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	But he answered and said, Verily I say unto you, I know you not.	
30	In my Father's house are many mansions: if it were not so, I would have told you.	John xiv. 2
30	Thou (a scribe) art not far from the kingdom of God.	Mark xii. 34.
30	I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. And whither I go ye know, and the way ye know.	John xiv. 3, 4.
30	At that day ye shall know that I am in my Father, and ye in me, and I in you.	John xiv. 20.
30	My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.	John xviii. 36.
	Forgiveness of sins.	
28	If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.	Matt. vi. 14, 15.
28	Son, be of good cheer; thy sins be forgiven thee.	Matt. ix. 2.
28	Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.	Matt. ix. 5, 6.

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28	There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say to thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.	Luke vii. 42–47.
30	A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came	Luke xv. 11–32.

to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to the servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither trans-

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	gressed I at any time thy commandments: and yet thou never gavest me a kid, to make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said to him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and rejoice: For this, thy brother, was dead, and is alive again; and was lost, and is found.	
30	Now are ye clean through the word which I have spoken unto you.	John xv. 3.
30	Father, forgive them; for they know not what they do.	Luke xxiii. 24.
	The resurrection of the dead.	
28	The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.	John v. 25–29.
29	This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.	John vi. 39.
30	I am the resurrection and the life: he that believeth in me, though he were dead, yet	John xi. 25, 26.

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	shall he live: and whosoever liveth and believeth in me shall never die.	
30	Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.	John xii. 24.
30	In the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven. As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.	Matt. xxii. 29–32.
30	The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.	Luke xx. 34–36.
30	He is not a God of the dead, but of the living: for all live to him.	Luke xx. 38.
	The day of judgment.	
28	There is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.	Mark iv. 22.
29	Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned.	Matt. xii. 36, 37.
29	There is nothing covered, that shall not be	Luke xii. 2.

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	revealed: neither hid that shall not be known.	
29	Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, shall be proclaimed upon the house-tops.	Luke xii. 3.
29	The Son of man shall come in the glory of his Father with his angels; and then shall he reward every one according to his works.	Matt. xvi. 27.
30	When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world: for I was an hungred, and ye gave me meat: thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them,	Matt. xxv. 31–46.

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Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment: but the righteous into life eternal.

The new birth.

27 Except a man be born again, he cannot enter into the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither

John iii. 3–8.

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	it goeth. So is every one that is born of the Spirit.	
28	No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.	Luke v. 36–39.
	Spiritual life.	
27	Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	Matt. iv. 4.
28	Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.	Matt. vi. 34.
28	Blessed are they which do hunger and thirst after righteousness: for they shall be filled.	Matt. v. 6.
28	Woe unto you that are full: for ye shall hunger.	Luke vi. 25.
28	Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.	Matt. vii. 13, 14.

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28	Sufficient unto the day is the evil thereof.	Matt. vi. 34.
28	He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.	Matt. x. 37–39.
29	A man's life consisteth not in the abundance of the things which he possesseth.	Luke xii. 13.
29	Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body than raiment. Consider the ravens: for they neither sow nor reap; which have neither storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not, and yet I say to you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass of the field, which to-day is in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your	Luke xii. 22–32.

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	Father knoweth that ye have need of these things. But rather seek ye the kingdom of God: and all these things shall be added unto you.	
29	It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.	John vi. 63.
29	Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?	Matt. xvi. 13–28.
30	The children of this world are in their generation wiser than the children of light.	Luke xvi. 8.
30	If thou wilt enter into life, keep the commandments. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother. Thou shalt love thy neighbour as thyself. If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.	Matt. xix. 17–21.
30	I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.	John xiv. 18, 19.
30	At that day ye shall know that I am in my Father, and ye in me, and I in you.	John xiv. 20.
30	This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.	John xvii. 3.

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	Bondage and freedom.	
29	Whosoever committeth sin is the servant of sin.	John viii. 34.
29	The servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.	John viii. 35, 36.
30	Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.	John xv. 14, 15.
	Teaching by parables.	
28	It is given unto you (the disciples) to know the mysteries of the kingdom of heaven. But to them (the Jews) it is not given. For whosoever hath, to him shall be given; and he shall have more abundance. But whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables, because seeing they see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias (Isaiah vi. 9).	Matt. xiii. 11–14.
28	Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.	Matt. xiii. 32.
30	These things have I spoken unto you in proverbs. But the time cometh when I shall no more speak unto you in proverbs. But I shall show you plainly of the Father.	John xvi. 25.

TRUTHS OF NATURE.

Testimony of Nature to spiritual truths.

A.D.		
28	He that hath ears to hear, let him hear.	Matt. xi. 15.
28	He that hath ears to hear, let him hear.	Matt. xiii. 9.
28	He that hath ears to hear, let him hear.	Mark iv. 23.
28	He that hath ears to hear, let him hear.	Matt. xiii. 43.
29	He that hath ears to hear, let him hear.	Mark vii. 16.
30	He that hath ears to hear, let him hear.	Luke xiv. 35.
28	Know ye not this parable? and how will ye know all parables?	Mark iv. 13.
28	He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.	Matt. v. 45.
28	Can the blind lead the blind? Shall they not both fall into the ditch?	Luke vi. 39.
28	Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick.	Mark iv. 21.
28	The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.	Matt. vi. 22, 23.
28	No man can serve two masters. For either he will hate the one and love the other: or	Matt. vi. 24.

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	else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	
28	Give not that which is holy unto the dogs: neither cast ye your pearls before swine. Lest they trample them under their feet; and turn again and rend you.	Matt. vii. 6.
28	They that be whole need not a physician, but they that are sick.	Matt. ix. 12.
29	Yea and why, even of your own selves, judge ye not what is right?	Luke xii. 57.
29	He that is not with me is against me. And he that gathereth not with me scattereth abroad.	Matt. xii. 30.
29	Where your treasure is, there will your heart be also.	Luke xii. 34.
29	Wisdom is justified of her children.	Matt. xi. 19.
29	Every one shall be salted with fire. And every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.	Mark ix. 49, 50.
29	The night cometh, when no man can work.	John ix. 4.
29	O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say to you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words shalt thou be justified: and by thy words shalt thou be condemned.	Matt. xii. 34–39.

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29	Every plant which my heavenly Father hath not planted, shall be rooted up.	Matt. xv. 13.
29	How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety-and-nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety-and-nine, which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.	Matt. xviii. 12–14.
29	When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time?	Luke xii. 54–56.
30	If any man walk in the day, he stumbleth not: because he seeth the light of this world. But if a man walk in the night, he stumbleth: because there is no light in him.	John xi. 9, 10.
30	He that is faithful in that which is least, is faithful also in much. And he that is unjust in the least, is unjust also in much. If ye therefore have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?	Luke xvi. 10–12.
30	No servant can serve two masters: for either he will hate the one and love the other; or	Luke xvi. 13.

A.D.		
	else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	
30	Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit.	John xii. 24.
30	He that walketh in darkness, knoweth not whither he goeth.	John xii. 35.
30	The children of this world are, in their generation, wiser than the children of light.	Luke xvi. 8.
30	Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dunghill. But men cast it out.	Luke xiv. 34, 35.
30	Wheresoever the body is, there will the eagles be gathered together.	Luke xvii. 37.
30	Walk while ye have the light: lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth.	John xii. 35.
30	Which of you, having a servant ploughing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat? And will not rather say to him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye have done all those things which were commanded you, say, We are unprofitable servants. We have done that which was our duty to do.	Luke xvii. 7–10.
30	If these should hold their peace, the stones would immediately cry out.	Luke xix. 40.

A.D.		
30	Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is nigh, even at the doors.	Matt. xxiv. 32, 33.
	Scheme of retribution.	
28	Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.	Matt. v. 3–10.
28	Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.	Luke vi. 24–26.
28	All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.	Matt. vii. 12.
28	Whosoever hath, to him shall be given, and he shall have more abundance. But whosoever hath not, from him shall be taken even that he hath.	Matt. xiii. 12.

A.D.		
28	Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.	Luke vi. 37, 38.
28	Take heed what ye hear. With what measure ye mete, it shall be measured to you. And unto you that hear shall more be given. For he that hath, to him shall be given. And he that hath not, from him shall be taken that which he hath.	Mark iv. 24, 25.
28	Behold, thou art made whole. Sin no more, lest a worse thing come unto thee.	John v. 14.
29	If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?	Matt. xvi 24–26
29	Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.	Mark ix. 41.
29	He that is without sin among you, let him first cast a stone at her.	John viii. 7.
29	Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.	Luke xii. 8, 9.

A.D.		
29	Who is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers.	Luke xii. 42–46.
29	That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required. And to whom men have committed much, of him will they ask the more.	Luke xii. 47, 48.
30	Behold, there are last which shall be first, and there are first which shall be last.	Luke xiii. 30.
30	Strive to enter in at the strait gate. For many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying,	Luke xiii. 24–26.

A.D.		
	Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I know you not whence ye are. Depart from me, all ye workers of iniquity.	
30	He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal.	John xii. 22.
30	Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.	Luke xvii. 33.
30	Whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted.	Matt. xxiii. 12.
30	Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.	Luke xvi. 9.
30	When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just.	Luke xiv. 12–14.
30	There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to	Luke xvi. 19–31.

A.D.

be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they that would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith to him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham: but if one went to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

30 There is no man that hath left house, or parents, or brethren, or wife, or children, — Luke xviii. 29, 30.

A.D.		
	for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.	
30	Many that are first shall be last, and the last shall be first.	Matt. xix. 30.
30	He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.	John xii. 25.
	The tree and its fruit.	
28	A good man, out of the good treasure of his heart, bringeth forth that which is good. And an evil man, out of the evil treasure of his heart, bringeth forth that which is evil. For out of the abundance of the heart his mouth speaketh.	Luke vi. 45.
28	Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits shall ye know them.	Matt. vii. 15–20.
29	Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.	Matt. xii. 33.
29	A good man out of the good treasure of the heart bringeth forth good things: and an	Matt. xii. 35.

A.D.		
	evil man out of the evil treasure bringeth forth evil things.	
29	How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.	Matt. xii. 34.
29	There is no man that shall do a miracle in my name, that can lightly speak evil of me.	Mark ix. 39.
29	A certain man had a fig tree planted in his vineyard. And he came, and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answered and said to him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.	Luke xiii. 6–9.
30	Let no fruit grow on thee henceforward, for ever.	Matt. xxi. 19.
30	Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples.	John xv. 8.
30	Ye have not chosen me, but I have chosen and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.	John xv. 16.
	The spiritual harvest.	
27	Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth	John iv. 35–39.

wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that on which ye bestowed no labour: other men laboured, and ye are entered into their labours.

V.

THINGS SPIRITUAL.

DUTIES TO GOD.

Fear of God.

A.D.		
27	Thou shalt not tempt the Lord thy God.	Matt. iv. 7.
28	Fear not them which kill the body, but are not able to kill the soul. But rather fear him which is able to destroy both soul and body in hell.	Matt. x. 28.
29	Be not afraid of them that kill the body, and after that have no more that they can do. But fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.	Luke xii. 4, 5.

Love of God.

28	There was a certain creditor which had two debtors: the one owed five hundred pence, the other fifty. And when they had nothing to pay, he frankly forgave them both. Which of them, therefore, will love him most?	Luke vii. 41, 42.
28	To whom little is forgiven, the same loveth little.	Luke vii. 47.
30	The first of all the commandments is, The Lord our God is one Lord: and thou shalt	Mark xii. 29–31.

A.D.		
	love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. There is none other commandment greater than this.	
30	This poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.	Luke xxi. 2–4.
	Repentance.	
28	The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel.	Mark i. 15.
28	Repent, for the kingdom of heaven is at hand.	Matt. iv. 17.
28	They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.	Matt. ix. 12, 13.
29	Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.	Luke xiii. 2–5.
30	Repentance and remission of sins shall be preached in Christ's name among all nations, beginning at Jerusalem.	Luke xxiv. 47.

A.D.	*Faith and (by contrast) unbelief.*	
27	He that believeth in him is not condemned.	John iii. 18.
27	He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.	John iii. 18.
27	This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.	John iii. 19.
28	He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.	John v. 24.
28	Thy sins are forgiven. Thy faith hath saved thee. Go in peace.	Luke vii. 48–50.
28	Go thy way; and as thou hast believed, so be it done unto thee.	Matt. viii. 13.
29	This is the work of God, that ye believe on him whom he hath sent.	John vi. 29.
29	He that believeth on me hath everlasting life.	John vi. 47.
29	If thou canst believe, all things are possible to him that believeth.	Mark ix. 23.
29	If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible to you.	Matt. xvii. 20.
30	He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.	John xi. 25, 26.
30	Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his	Matt. xxiv. 45–51.

A.D.		
	lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder; and appoint him his portion with the hypocrites.	
30	He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.	John xiv. 12.
30	At that day ye shall know that I am in my Father: and ye in me, and I in you.	John xiv. 20.
30	Henceforth ye know him (the Father), and have seen him.	John xiv. 7.
30	These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover.	Mark xvi. 17, 18.
30	Blessed are they that have not seen, and yet have believed.	John xx. 29.
	Obedience.	
27	Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds	John iii. 20, 21.

A.D.		
	may be made manifest, that they are wrought in God.	
28	No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.	Matt. vi. 24.
28	Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess to them, I never knew you: depart from me, ye that work iniquity.	Matt. vii. 21–23.
28	Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.	Matt. vii. 24–27.
29	Follow me; and let the dead bury their dead.	Matt. viii. 22.
29	No man having put his hand to the plough, and looking back, is fit for the kingdom of God.	Luke ix. 62.

A.D.		
29	If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.	John vii. 17.
29	If a man keep my sayings, he shall never see death.	John viii. 51.
29	Blessed are they that hear the word of God, and keep it.	Luke xi. 28.
30	If ye know these things, happy are ye if ye do them.	John xiii. 17.
30	If any man serve me, let him follow me: and where I am, there shall my servant be: if any man serve me, him will my Father honour.	John xii. 25, 26.
30	If ye love me, keep my commandments.	John xiv. 15.
30	He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.	John xiv. 21.
30	If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.	John xiv. 23.
30	He that loveth me not keepeth not my sayings.	John xiv. 24.
30	Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.	John xv. 8–10.
30	Ye have not chosen me, but I have chosen	John xv. 16.

A.D.		
	you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.	
	Prayer.	
28	When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.	Matt. vi. 5, 6.
28	When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.	Matt. vi. 6–8.
28	After this manner pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.	Matt. vi. 9–13.
28	Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened	Matt. vii. 7–11.

A.D.

unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?

29 Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and the children are with me in bed; I cannot rise and give thee. I say to you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth.

Luke xi. 5–9.

30 There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came to him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his

Luke xviii. 2–8.

A.D.		
	own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.	
30	Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.	John xiv. 13, 14.
30	If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	John xv. 7.
30	Whatsoever ye shall ask of the Father in my name, he will give it you.	John xv. 16.
30	What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.	Mark xi. 23.
30	In that day ye shall ask me nothing. Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.	John xvi. 23, 24.
30	At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.	John xvi. 26, 27.
30	Pray that ye enter not into temptation.	Luke xxii. 40.
30	Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	Matt. xxvi. 41.
	Christ's prayer for his disciples.	
30	I pray for them: I pray not for the world, but for those whom thou hast given me, for	John xvii. 9–17.

A.D.		
	they are thine. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth.	
	Christ's prayer for all believers.	
30	Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	John xvii. 20, 21.
30	Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.	John xvii. 24.
	Worship.	
27	Thou shalt worship the Lord thy God, and him only shalt thou serve.	Matt. iv. 10.
27	The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.	John iv. 23, 24.
29	If any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which	Matt. xviii. 19, 20.

A.D.		
	is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.	

DUTIES TO MAN.

Love.

28	Blessed are the peacemakers: for they shall be called the children of God.	Matt. v. 9.
28	Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust.	Matt. v. 43–45.
28	For if ye love those which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.	Matt. v. 46–48.
28	All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.	Matt. vii. 12.
28	If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But	Luke vi. 34, 35.

A.D.		
	love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful, and to the evil.	
28	I will have mercy, and not sacrifice.	Matt. xii. 7.
29	Whoso shall receive one such little child in my name receiveth me. Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea.	Matt. xviii. 5, 6.
30	A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.	John xiii. 34, 35.
30	Ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.	Mark xiv. 7.
30	If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow me.	Matt. xix. 21.
30	This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. These things I command you, that ye love one another.	John xv. 12, 13, 17.
	Forgiveness.	
28	Blessed are the meek: for they shall inherit the earth.	Matt. v. 5.

A.D.		
28	If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.	Matt. v. 23, 24.
28	If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.	Matt. vi. 14, 15.
29	If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as a heathen man and a publican.	Matt. xviii. 15, 17.
29	I say not, Until seven times: but, Until seventy times seven.	Matt. xviii. 22.
30	If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.	Luke xvii. 3, 4.
30	When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither	Mark xi. 25, 26.

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	will your Father which is in heaven forgive your trespasses.	
	Compassion.	
28	Blessed are the merciful: for they shall obtain mercy.	Matt. v. 7.
28	Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall reward thee openly.	Matt. vi. 1–4.
29	I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.	Matt. xv. 32.
29	A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he	Luke x. 30–37.

A.D.

journeyed, came where he was: and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three was neighbour unto him that fell among the thieves? Go, and do thou likewise.

29 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also. — Luke xii. 33, 34.

DUTIES TO OURSELVES.

Watchfulness.

29 Let your loins be girded, and your lights burning. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. — Luke xii. 35–38.

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30	Watch therefore: for ye know not what hour your lord doth come.	Matt. xxiv. 42.
30	Know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.	Matt. xxiv. 43, 44.
30	What I say unto you, I say unto all, Watch.	Mark xiii. 37.
30	Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man.	Luke xxi. 34–36.
30	Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh.	Matt. xxv. 13.
30	Watch and pray, that ye enter not into temptation.	Matt. xxvi. 41.
	Humility.	
28	Blessed are the poor in spirit: for theirs is the kingdom of heaven.	Matt. v. 3.
28	But woe unto you that are rich, for ye have received your consolation.	Luke vi. 24.
29	Take heed that ye despise not one of these little ones; for I say unto you, That in	Matt. xviii. 10.

A.D.		
	heaven their angels do always behold the face of my Father which is in heaven.	
29	Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.	Matt. xviii. 3–5.
30	Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.	Matt. xx. 25–27.
30	Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.	Luke xviii. 10–14.
30	Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth	Luke xxiii. 27.

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	at meat? but I am among you as he that serveth.	
30	When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.	Luke xiv. 8–11.
	Simplicity.	
29	I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.	Luke x. 21.
30	Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.	Mark x. 14–15.
30	Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?	Matt. xxi. 16.
	Holiness. Purity.	
28	Blessed are the pure in heart: for they shall see God.	Matt. v. 8.

A.D.		
28	If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.	Matt. v. 29, 30.
29	Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.	Matt. xv. 10, 17–20.
	Caution.	
28	Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.	Matt. vii. 6.
28	See thou say nothing unto any man.	Mark i. 44.
29	When thou goest with thine adversary to the magistrate, as thou art in the way with him, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the	Luke xii. 58, 59.

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	officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.	
29	Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!	Matt. xviii. 7.
	Candour. The single and the evil eye.	
28	Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam that is in thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.	Luke vi. 41, 42.
29	No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light; but when thine eye is evil, thy body also is full of darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.	Luke xi. 33–36.

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	Diligence. The spiritual harvest.	
27	Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.	John iv. 35–37.
28	The harvest truly is plenteous, but the labourers are few; pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest.	Matt. ix. 37.
29	Gather up the fragments that remain, that nothing be lost.	John vi. 12.
29	No man having put his hand to the plough, and looking back, is fit for the kingdom of God.	Luke ix. 62.
	Wisdom.	
28	Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also.	Matt. vi. 19–21.

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29	Gather up the fragments that remain, that nothing be lost.	John vi. 12.
29	The ground of a certain rich man brought forth plenteously: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said to him, Thou fool, this night shall thy soul be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.	Luke xii. 16–21.
30	A rich man shall hardly enter into the kingdom of heaven.	Matt. xix. 23.
30	How hard is it for them that trust in riches to enter into the kingdom of God.	Mark x. 24.
30	There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every	Luke xvi. 1–8.

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	one of his lord's debtors unto him, and said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said, Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely.	
	Patience.	
28	He that endureth to the end shall be saved.	Matt. x. 22.
29	If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.	John viii. 31, 32.
30	He that shall endure to the end, the same shall be saved.	Matt. xxiv. 13.
30	In your patience possess ye your souls.	Luke xxi. 18.
	Self-denial. Fasting.	
28	When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.	Matt. vi. 16–18.

A.D.		
28	Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	Luke v. 34, 35.
29	If any man will come after me, let him deny himself, and take up his cross, and follow me.	Matt. xvi. 24.
30	If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all they that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.	Luke xiv. 26–33.
30	He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.	John xii. 25.

VI.

WORDS OF OR TO INDIVIDUALS.

Where the words addressed to individuals teach some general truth, they are arranged under the general subject rather than the special person, and mostly partly under both; e.g. *The New Birth, and Nicodemus.*

TO INDIVIDUALS.

A.D.		
	To John the Baptist.	
28	Ye sent unto John, and he bare witness unto the truth.	John v. 33.
28	He was a burning and a shining light, and ye were willing for a season to rejoice in his light.	John v. 35.
28	What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	Matt. xi. 7–10.
28	Among them that are born of women, there hath not risen a greater than John the	Matt. xi. 11.

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	Baptist. Notwithstanding he that is least in the kingdom of heaven is greater than he.	
28	From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.	Matt. xi. 12.
28	All the prophets and the law prophesied until John.	Matt. xi. 13.
28	If ye will receive it, this is Elias, which was for to come.	Matt. xi. 14.
29	Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already. And they knew him not, but have done unto him whatsoever they listed.	Matt. xvii. 11, 12.
30	The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.	Luke xvi. 16.
30	The baptism of John, whence was it? from heaven, or of men? Neither tell I you by what authority I do these things.	Matt. xxi. 25, 27.
30	John truly baptized with water.	Acts i. 5.
	To the Disciples.	
27	Herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.	John iv. 37, 38.
28	Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	Matt. v. 13.

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28	Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.	Matt. v. 14–16.
28	It is given unto you to know the mysteries of the kingdom of heaven, but to them (the Jews) it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken even that he hath.	Matt. xiii. 11, 12.
28	The disciple is not above his master: but every one that is perfect shall be as his master.	Luke vi. 40.
28	Blessed are your eyes, for they see: and your ears, for they hear. For many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.	Matt. xiii. 16, 17.
28	Have ye understood all these things? Therefore every scribe which is instructed unto the kingdom of God is like unto a man which is a householder, which bringeth forth out of his treasure things new and old.	Matt. xiii. 52.
29	Doth this (John vi. 53–58) offend *you*? What and if ye shall see the Son of man ascend up where he was before?	John vi. 61, 62.
29	There are some of you that believe not. Therefore said I to you, that no man can come to me, except it were given him of my Father.	John vi. 64, 65.

A.D.		
29	Take heed and beware of the leaven of the Pharisees and of the Sadducees. O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it to you, not concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?	Matt. xvi. 6–12.
29	Whom do men say that I the Son of man am? But whom say *ye* that I am?	Matt. xvi. 13–15.
29	What was it that ye disputed among yourselves by the way? If any man desire to be first, the same shall be last of all, and servant of all.	Mark ix. 33–35.
29	Whatsoever ye shall bind on earth, shall be bound in heaven. And whatsoever ye shall loose on earth, shall be loosed in heaven.	Matt. xviii. 18.
30	Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.	Matt. xxi. 2, 3.
30	Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even	Matt. xxiii. 8–12.

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	Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted.	
30	This voice (John xii. 28) came not because of me, but for your sakes.	John xii. 30.
30	Ye shall be hated of all men for my name's sake.	Mark xiii. 13.
30	Go into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room, furnished and prepared: there make ready for us.	Mark xiv. 13–16.
	To the Twelve.—Commission to the Twelve.	
28	Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.	Matt. x. 5–42.

And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me:

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	and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward.	
	To the Twelve.	
29	Come ye yourselves apart into a desert place, and rest awhile.	Mark vi. 31.
29	They need not depart; give ye them to eat.	Matt. xiv. 16.
29	Gather up the fragments that remain, that nothing be lost.	John vi. 12.
29	Be of good cheer; it is I; be not afraid.	Matt. xiv. 27.
29	Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.	Matt. xviii. 18.
29	Will ye also go away?	John vi. 67.
29	Have I not chosen you twelve, and one of you is a devil?	John vi. 70.
30	Ye are clean, but not all.	John xiii. 10.

A.D.		
30	He that receiveth whomsoever I send receiveth me.	John xiii. 20.
30	I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come to pass, that when it is come to pass, ye may believe that I am he.	John xiii. 18, 19.
30	Verily I say unto you, that one of you shall betray me. He it is, to whom I shall give a sop, when I have dipped it.	John xiii. 21–26.
30	With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.	Luke xxii. 15, 16.
30	The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.	Luke xxii. 25–27.
30	Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.	Luke xxii. 28–30.
30	Know ye what I have done unto you? Ye call me Master and Lord: and so I am.	John xiii. 12–17.

A.D.		
	If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.	
	To the Eleven.	
30	Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also.	John xiv. 1–3.
30	Whither I go ye know, and the way ye know.	John xiv. 4.
30	Little children, yet a little while I am with you. Ye shall seek me: and as I said to the Jews, Whither I go, ye cannot come; so now I say to you.	John xiii. 33.
30	I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.	John xiv. 18–20.
30	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come	John xiv. 27–29.

A.D.		
	again to you. If ye loved me, ye would rejoice, because I said, I go to the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.	
30	Hereafter I will not talk much with you.	John xiv. 30.
30	Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	John xv. 8.
30	As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.	John xv. 9, 10.
30	These things have I spoken unto you, that my joy might remain in you, and that your joy may be full.	John xv. 11.
30	Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you.	John xv. 14–16.
30	Ye also shall bear witness, because ye have been with me from the beginning.	John xv. 27.
30	These things have I spoken unto you, that ye should not be offended.	John xvi. 1.
30	These things have I told you, that when the	John xvi. 4.

A.D.		
	time shall come, ye may remember that I told you of them.	
30	These things I said not to you at the beginning, because I was with you. But now I go my way to him that sent me.	John xvi. 4, 5.
30	None of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away.	John xvi. 5–7.
30	I have many things to say unto you, but ye cannot bear them now.	John xvi. 12.
30	A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.	John xvi. 16–20.
30	A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more her anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.	John xvi. 21, 22.
30	These things have I spoken to you in proverbs: but the time cometh, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father.	John xvi. 25.

A.D.		
30	Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone.	John xvi. 32.
30	These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.	John xvi. 33.
30	I have manifested thy name to the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.	John xvii. 6–8.
30	While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition.	John xvii. 12.
30	I have given them thy word.	John xvii. 14.
30	The world hath hated them, because they are not of the world, even as I am not of the world.	John xvii. 14.
30	They are not of the world, even as I am not of the world.	John xvii. 16.
30	As thou hast sent me into the world, even so also have I sent them into the world.	John xvii. 18.
30	For their sakes I sanctify myself, that they also might be sanctified through the truth.	John xvii. 19.

A D.		
30	The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.	John xvii. 22, 23.
30	These have known that thou hast sent me.	John xvii. 25.
30	All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.	Matt. xxvi. 31.
30	When I sent you without purse, and scrip, and shoes, lacked ye anything? But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.	Luke xxii. 35, 36.
30	Sit ye here, while I go and pray yonder.	Matt. xxvi. 36.
30	Tarry ye here, and watch with me.	Matt. xxvi. 38.
30	What, could ye not watch with me one hour?	Matt. xxvi. 40.
30	Sleep on now, and take your rest.	Matt. xxvi. 45.
30	If ye seek me, let these go their way.	John xviii. 8.
30	Of them which thou gavest me have I lost none.	John xviii. 9.
30	Peace be unto you. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit	Luke xxiv. 36–42.

A.D.		
	hath not flesh and bones, as ye see me have.	
30	Peace be unto you: as my Father hath sent me, even so send I you. Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.	John xx. 21, 22.
30	Children, have ye any meat? Cast the net on the right side of the ship, and ye shall find. Bring of the fish that ye have now caught. Come and dine.	John xxi. 5–12.
30	Ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.	Luke xxiv. 48, 49.
30	Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.	Matt. xxviii. 19, 20.
30	Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.	Acts i. 8.
	To the Seventy.	
29	The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.	Luke x. 2.
29	He that heareth you heareth me; and he that	Luke x. 16.

A.D.		
	despiseth you despiseth me; and he that despiseth me despiseth him that sent me.	
29	Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as they set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, do we wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.	Luke x. 3–11.
29	I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in heaven.	Luke x. 18–20.

A.D.		
	To Peter, James, and John.	
29	Arise, and be not afraid.	Matt. xvii. 7.
29	Tell the vision to no man, until the Son of man be risen from the dead.	Matt. xvii. 9.
30	Tarry ye here, and watch with me.	Matt. xxvi. 27.
30	What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	Matt. xxvi. 40, 41.
30	Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.	Matt. xxvi. 45, 46.
	To James and John.	
29	Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.	Luke ix. 55, 56.
29	Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.	Matt. xx. 22, 23.

A.D.		
	To John the Apostle.	
30	Behold thy mother.	John xix. 27.
30	If I will that he (John the Apostle) tarry till I come, what is that to thee?	John xxi. 23.
	To Simon Peter.	
27	Thou art Simon, the son of Jona: thou shalt be called Cephas.	John i. 42.
28	Follow me, and I will make you fishers of men.	Matt. iv. 19.
28	Launch out into the deep, and let down your nets for a draught. Fear not; from henceforth thou shalt catch men.	Luke v. 5–10.
29	Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.	Matt. xvi. 17–19.
29	Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things that be of God, but those that be of men.	Matt. xvi. 23.
29	O thou of little faith, wherefore didst thou doubt?	Matt. xiv. 31.
29	What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?	Matt. xvii. 25–27.

A.D.		
	Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give to them for me and thee.	
30	What I do thou knowest not now; but thou shalt know hereafter. If I wash thee not, thou hast no part with me. He that is washed needeth not save to wash his feet, but is clean every whit.	John xiii. 7–10.
30	Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Wilt thou lay down thy life for my sake? The cock shall not crow till thou hast denied me thrice.	John xiii. 26–28.
30	Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.	Luke xxii. 31, 32.
30	Put up again thy sword into his place: for all they that take the sword shall perish with the sword.	Matt. xxvi. 52.
30	Simon, son of Jonas, lovest thou me more than these? Feed my lambs. Simon, son of Jonas, lovest thou me? Feed my sheep. Simon, son of Jonas, lovest thou me? Feed my sheep. When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.	John xxi. 15–18.

A.D.		
	To Andrew.	
27	What seek ye?	John i. 38.
27	Come and see.	John i. 39.
28	Follow me, and I will make you fishers of men.	Matt. iv. 19.
	To Philip.	
27	Follow me.	John i. 43.
30	Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me?	John xiv. 9, 10.
	To Thomas.	
30	Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed.	John xx. 27, 28.
	To Matthew.	
28	Follow me.	Matt. ix. 9.
	To Nathanael (Bartholomew?).	
27	Behold an Israelite indeed, in whom is no guile. Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. Hereafter	John i. 47–51.

A.D.		
	shall ye see heaven open, and the angels of God ascending and descending upon the Son of man.	
	To Judas Iscariot.	
30	I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his hand against me. Now I tell you before it come to pass, that when it is come to pass ye may believe that I am he.	John xiii. 18, 19.
30	Behold, the hand of him that betrayeth me is with me on the table. Truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed.	Luke xxii. 21, 22.
30	One of you shall betray me.	John xiii. 21.
30	He that dippeth his hand with me in the dish, the same shall betray me.	Matt. xxvi. 23.
30	It is one of the twelve, that dippeth with me in the dish. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.	Mark xiv. 20, 21.
30	That thou doest, do quickly.	John xiii. 27.
30	The hour is at hand, and the Son of man is betrayed into the hands of sinners. Behold, he is at hand that doth betray me.	Matt. xxvi. 45, 46.
30	Friend, wherefore art thou come?	Matt. xxvi. 50.
30	Judas, betrayest thou the Son of man with a kiss?	Luke xxii. 48.

A.D.		
	To his Mother and his Brethren.	
27	Woman, what have I to do with thee? mine hour is not yet come.	John ii. 4.
28	A prophet is not without honour, save in his own country, and in his own house.	Matt. xiii. 57.
29	My mother and my brethren are they which hear the word of God, and do it.	Luke viii. 21.
29	My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.	John vii. 6–8.
30	Woman, behold thy son.	John xix. 26.
	To his own Townsfolk.	
28	To-day is this scripture (Isaiah lxi. 1–2) fulfilled in your ears.	Luke iv. 21.
28	Ye will surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say to you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, to a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, save Naaman the Syrian.	Luke iv. 23–27.

A.D.		
28	A prophet is not without honour, but in his own country, and among his own kin, and in his own house.	Mark vi. 4.
	To Lazarus, Martha, and Mary.	
29	Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.	Luke x. 41, 42.
30	This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.	John xi. 4.
30	Our friend Lazarus sleepeth; I go, that I may awake him out of sleep.	John xi. 11.
30	Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him.	John xi. 14, 15.
30	Thy brother shall rise again. Where have ye laid him? Take ye away the stone. Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?	John xi. 23–43.
30	Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. Lazarus, come forth.	
30	Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did for my burial. Wheresoever this gospel	Matt. xxvi. 10–13.

A.D.		
	shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.	
	To Mary Magdalene.	
30	Woman, why weepest thou? whom seekest thou?	John xx. 15–17.
30	Mary.	
30	Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend unto my Father, and your Father; and unto my God, and your God.	
30	Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.	Matt. xxviii. 10.
	To Nicodemus.	
27	Art thou a master of Israel, and knowest not these things?	John iii. 10.
	To Zacchæus.	
30	Zacchæus, make haste and come down; for to-day I must abide at thy house.	Luke xix. 5–9.
30	This day is salvation come to this house, forasmuch as he also is a son of Abraham.	
	To the Penitent Thief.	
30	To-day shalt thou be with me in Paradise.	Luke xxiii. 43.
	To Herod and Pilate.	
30	Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected.	Luke xiii. 32, 33.

A.D.		
	Nevertheless I must walk to-day, and to-morrow, and the day following.	
30	Sayest thou this thing of thyself, or did others tell it thee of me?	John xviii. 34.
30	Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.	John xix. 11.

VII.

THE JEWS, ETC.

THE JEWISH NATION.

A.D.		
27	Ye (Samaritans) worship ye know not what: we know what we worship: for salvation is of the Jews.	John iv. 22.
28	So persecuted they the prophets which were before you.	Matt. v. 12.
28	So did their fathers to the false prophets.	Luke vi. 26.
30	Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did to them likewise. But last of all he sent to them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him,	Matt. xxi. 33–44.

A.D.

and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do to those husbandmen? Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

30 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. — Matt. xxiii. 34–36.

THE JEWS OF THAT TIME.

Their want of faith.

27 Ye receive not our witness. — John iii. 11.

27 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? — John iii. 12.

A.D.		
28	Except ye see signs and wonders, ye will not believe.	John iv. 48.
28	Ye have not his word abiding in you: for whom he hath sent, him ye believe not.	John v. 38.
28	How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?	John v. 44.
29	The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.	Luke xi. 31.
29	Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.	John vi. 26.
29	Ye have seen me, and believe not.	John vi. 36.
29	Whom do men say that I, the Son of man, am?	Matt. xvi. 13.
29	O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?	Matt. xvii. 17.
29	This is an evil generation: they seek a sign; and there shall be no sign given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, so shall also the Son of man be to this generation.	Luke xi. 29, 30.
29	Ye cannot tell whence I come, and whither I go. Ye judge after the flesh.	John viii. 14, 15.
29	Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.	John viii. 19.
29	Ye say that he (the Father) is your God: yet ye have not known him.	John viii. 54, 55.

A.D.		
29	I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. . . . Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, Ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. . . . I have many things to say and to judge of you.	John viii. 21–26.
29	Why do ye not understand my speech? even because ye cannot hear my words.	John viii. 43.
29	Because I tell you the truth, ye believe me not.	John viii. 45.
29	Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.	John viii. 46, 47.
29	Ye do dishonour me.	John viii. 49.
29	I told you, and ye believe not. Ye believe not, because ye are not of my sheep, as I said unto you.	John x. 25, 26.
29	Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?	John x. 34–36.
29	If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.	John x. 37, 38.

A.D.		
30	What think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of these twain did the will of his father? . . . Verily I say to you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed: and ye, when ye had seen it, repented not afterward, that ye might believe him.	Matt. xxi. 28–32.
30	If I had not come and spoken to them, they had not had sin: but now they have no cloke for their sin.	John xv. 22.
30	If I tell you, ye will not believe.	Luke xxii. 67.
	Their want of love.	
28	Ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.	John v. 42, 43.
29	If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.	John viii. 42.
	Their malice.	
30	If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and	John xv. 24, 25.

A.D.		
	hated both me and my Father. But this cometh to pass, that the word might be fulfilled which is written in their law, They hated me without a cause.	
29	Many good works have I showed you from my Father; for which of those works do ye stone me?	John x. 32.
30	Whom seek ye? I am he. I have told you that I am he: if therefore ye seek me, let these go their way.	John xviii. 4–8.
30	Are ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.	Luke xxii. 52, 53.
30	If I ask you, ye will not answer me, nor let me go.	Luke xxii. 68.
	Their unreasonableness.	
28	Whereunto shall I liken this generation? It is like children sitting in the markets, and calling to their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.	Matt. xi. 16–19.

Their impenitence.

A.D.

28 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. — Matt. xi. 21, 22.

29 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. — Matt. xii. 41.

Their pride.

28 Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. — Matt. xi. 23, 24.

Their hypocrisy.

29 When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? — Luke xii. 54–57.

A.D.		
29	When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?	Matt. xvi. 2, 3.
	Abraham's seed—literally, not spiritually.	
29	I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.	John viii. 37–40.
29	Your father Abraham rejoiced to see my day: and he saw it, and was glad.	John viii. 56.
29	Before Abraham was, I am.	John viii. 58.
	Their real father, the devil.	
29	Ye do that which ye have seen with your father.	John viii. 38.
29	Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.	John viii. 44.
29	Ye do the deeds of your father.	John viii. 41.
	Special warnings to them.	
30	Yet a little while is the light with you. Walk while ye have the light, lest dark-	John xii. 35, 36.

A.D.		
	ness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.	
30	There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.	Luke xiii. 28.
30	This generation shall not pass away, till all be fulfilled.	Luke xxi. 32.
30	If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father.	John xv. 22–24.
	Christ's personal ministry confined to them. Some of them believed.	
29	I am not sent but unto the lost sheep of the house of Israel. . . . It is not meet to take the children's bread, and to cast it to dogs.	Matt. xv. 24–26.
29	If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.	John viii. 31.
	SCRIBES AND PHARISEES.	
	Their hypocrisy.	
28	Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.	Matt. v. 20.

A.D.		
29	When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.	Matt. xvi. 2–4.
29	Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.	Luke xi. 39–44.
29	Beware of the leaven of the Pharisees, which is hypocrisy.	Luke xii. 1.
30	Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.	Luke xvi. 15.
30	Why tempt ye me, ye hypocrites? Show me the tribute money. . . . Whose is this image and superscription? . . . Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.	Matt. xxii. 18–21.
30	What think ye of Christ? whose son is he? How doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine	Matt. xxii. 42–45.

A.D.		
	enemies thy footstool? If David then call him Lord, how is he his son?	
30	Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.	Matt. xxiii. 13.
30	Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.	Matt. xxiii. 14.
30	Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.	Matt. xxiii. 15.
30	Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.	Matt. xxiii. 23, 24.
30	Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.	Matt. xxiii. 25, 26.
30	Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly	Matt. xxiii. 27, 28.

A.D.		
	appear righteous unto men, but within ye are full of hypocrisy and iniquity.	
30	Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.	Mark xii. 38–40.
	Their blindness.	
29	They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.	Matt. xv. 14.
30	Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple which sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar which sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.	Matt. xxiii. 16–22.

A.D.		
	Their vanity.	
29	Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.	Luke xi. 43.
30	All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.	Matt. xxiii. 5–7.
	Their self-righteousness.	
28	They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.	Matt. ix. 12, 13.
29	If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.	John ix. 41.
	Their avarice.	
29	Rather give alms of such things as ye have; and, behold, all things are clean unto you.	Luke xi. 41.
	Their dishonesty.	
30	I also will ask you one thing, which if ye tell me, I will in like wise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? . . . Neither tell I you by what authority I do these things.	Matt. xxi. 24–27.

A.D.		
30	The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.	Matt. xxiii. 2–4.
	Law-breakers.	
29	Why do ye transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and thy mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honoureth not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.	Matt. xv. 3–9.
29	Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.	Mark vii. 8.
29	Ye make the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.	Mark vii. 13.

A.D		
29	Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	Luke xi. 42.
	Persecutors.	
29	Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.	Luke xi. 41–50.
30	Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?	Matt. xxiii. 29–33.

A.D.		
	Their impenitence.	
30	What think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: but went not. Whether of them twain did the will of his father? Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.	Matt. xxi. 28–32.
	Their unbelief.	
29	I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. I am the same that I said unto you from the beginning. I have many things to say and to judge of you.	John viii. 21–26.
	Their false judgment.	
29	Ye judge after the flesh.	John viii. 15.

THE JEWS OF THAT TIME.

The Sadducees.

A.D.		
30	Ye do err, not knowing the scriptures, nor the power of God.	Matt. xxii. 29.
30	Ye therefore do greatly err.	Mark xii. 27.

THE LAW.

Generally (Moses).

28	Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?	John v. 45–47.
28	Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.	Matt. v. 17–19.
29	Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?	John vii. 19.

A.D.		
29	What is written in the law? how readest thou? Thou hast answered right: this do, and thou shalt live.	Luke x. 26–28.
29	It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.	John viii. 17, 18.
30	The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.	Luke xvi. 16.
30	It is easier for heaven and earth to pass, than one tittle of the law to fail.	Luke xvi. 17.
30	Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.	Matt. xxii. 37–40.
30	There is none other commandment greater than these.	Mark xii. 31.
30	What did Moses command you?	Mark x. 3.
30	If thou wilt enter into life, keep the commandments. Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, Thou shalt love thy neighbour as thyself.	Matt. xix. 18, 19.
30	This cometh to pass, that the word might be fulfilled which is written in their law, They hated me without a cause.	John xv. 25.
30	All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.	Luke xxiv. 44.

A.D.		
	Of murder.	
28	Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.	Matt. v. 21, 22.
	Of adultery.	
28	Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.	Matt. v. 27, 28.
28	It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.	Matt. v. 31, 32.
30	Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain,	Matt. xix. 4–6.

A.D.		
	but one flesh. What therefore God hath joined together, let not man put asunder.	
30	Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.	Matt. xix. 8.
30	I say to you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.	Matt. xix. 9–12.
	Of oaths.	
28	Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform to the Lord thine oaths: but I say to you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.	Matt. v. 33–37.

A.D.

Of retaliation.

28 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite you on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. Matt. v. 38–42.

Of love to enemies.

28 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 43–48.

A.D.		
	Of purification.	
28	Go, show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.	Luke v. 14.
30	Go, show yourselves to the priests. (Leviticus xiv. 1–32.)	Luke xvii. 14.
	Of the Sabbath.	
28	Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?	Mark iii. 4.
28	Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say to you, That in this place is one greater than the temple. But if ye had known what this means, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.	Matt. xii. 3–9.
28	What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.	Matt. xii. 11, 12.
29	I have done one work, and ye all marvel. Moses therefore gave unto you circum-	John vii. 21–24.

A.D.		
	cision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.	
29	Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?	Luke xiii. 15, 16.
30	Is it lawful to heal on the sabbath day? Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?	Luke xiv. 3–5.
	THE LAWYERS.	
	Their sin.	
29	Woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send	Luke xi. 46–52.

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	them prophets and apostles, and some of them shall they slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say to you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.	
	THE SCRIBES.	
30	How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself called him Lord; and whence is he then his son?	Mark xii. 35–37.
	THE JEWS.	
	Jerusalem.	
30	It cannot be that a prophet perish out of Jerusalem.	Luke xiii. 33.
30	O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen	Matt. xxiii. 37–39.

A.D.		
	gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.	
30	If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.	Luke xix. 42–44.
	The temple.	
27	Make not my Father's house a house of merchandise.	John ii. 16.
30	It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.	Matt. xxi. 13.
	SAMARIA.	
	Samaritans.	
27	The hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father.	John iv. 21.
27	Ye worship ye know not what: we know what we worship: for salvation is of the Jews.	John iv. 22.

A.D.		
	The Samaritan woman.	
27	Give me to drink.	John iv. 7.
27	If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Go, call thy husband, and come hither. Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that thou saidst truly.	John iv. 10–18.
	THE JEWS, ETC.	
	The Holy Scriptures.	
28	Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.	John v. 39.
28	Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.	Matt. vii. 15.
28	A prophet is not without honour, save in his own country, and in his own house.	Matt. xiii. 57.
29	The scripture cannot be broken.	John x. 35.
30	If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.	Luke xvi. 31.
30	All things that are written by the prophets concerning the Son of man shall be accomplished.	Luke xviii. 31.
30	How then shall the scriptures be fulfilled, that thus it must be?	Matt. xxvi. 54.

A.D.		
30	The scriptures must be fulfilled.	Mark xiv. 49.
30	Ought not Christ to have suffered these things, and to enter into his glory?	Luke xxiv. 26.
30	These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.	Luke xxiv. 44–46.

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